

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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CONCERNING THE GATHERING.

PERHAPS there is no subject of greater interest and importance to the Saints in Babylon than that of the gathering. How strong is the desire of the thousands of Saints in this Mission to "take up their beds and walk" to the land of Zion. Why? Many people ask, "Wherefore do the Saints gather to Zion? Why do they so willingly bid adieu to their native lands, to their homes and friends, and go forth to another and far distant country, to form new homes and to make fresh acquaintances and friends?" Divers people leave their native lands for divers purposes, some "for their country's good," some for their own good, for health, for wealth, for gold, for fortune, for fame, to gratify ambition, to satisfy a restless spirit, a spirit of enterprise or adventure. But these should not be the reasons why Saints leave their homes and gather to the vales of Utah, and the instances are few where such is the case. The Saints gather that they may obey the commandments of the Lord, help more effectually in the building up of the kingdom of God, and work out their own salvation and exaltation therein. Are not these the motives which impel the Saints to go to Zion, which fill them with such a strong desire for the time of their going to be hastened? These should be the principal motives,

and with many, it is to be hoped with an overwhelming majority, we may say that they are.

The reasons are numerous and forcible why the Saints should gather together. The gathering is a self-evident principle to people who have the Spirit of the Lord. It is one of the simplest and most obvious of all principles. Light cleaves to light, truth to truth, intelligence to intelligence, wisdom to wisdom, love to love, justice to justice, righteousness to righteousness. Yea, is it not a well known proverb that "birds of a feather flock together?" What more natural, then, than that the Saints should desire to be gathered together and to become one? Their hopes are the same, their desires are the same, in kind, their enemies are all of the same classes—those which are opposed to truth and righteousness. So long as the world know naught of God, and will not have him to reign over them, the Saints will not feel at home in the world, but will feel that they are among strangers and aliens to the commonwealth of Israel, and will experience an insatiable yearning for the society of those who have a like precious faith with themselves. They will say in the spirit of the poet—

The world is not my resting place;
I seek a city yet to come.

They seek a state of society radically different to anything which can be found in this modern Babylon, and they cannot rest satisfied with remaining in the world, surrounded with every species of wickedness, and, more than that, with no prospect before them for any improvement in the condition of things.

The spirit of the gathering always attends the work of God. There never was a dispensation in which that spirit was not felt and in which it did not prevail to a greater or less extent. It is the very spirit of the Gospel, the spirit of organization and good order and peace and prosperity, the spirit of life and salvation, the spirit of celestial happiness and glory. It draws God and men together, it draws heaven and earth together, it draws men and men together, it draws men and women together, in the bonds of everlasting love and perfect union. It turns the hearts of the fathers unto the children, and the hearts of the children unto the fathers, which was to be a prominent characteristic of the great work of the latter days. It abolishes the common distinctions of nationality and of class, and unites men and women of all nations in a common bond of brotherhood and sisterhood. It is a grand principle, necessary to prepare the people of God for that glorious time when peace shall prevail and righteousness cover the earth.

Was not Noah's dispensation one of gathering? He gathered his family, all who would believe his preaching, and they were preserved when those perished who heeded him not. Moses

gathered the children of Israel out of Egypt and led them to the promised land, where they lived unitedly, as the peculiar people of the Lord, distinct, so far as they would keep his commandments, from other nations. When they became very wicked, the Almighty suffered them to be dispersed, but when they were faithful and united, they were blessed above all other people, for in gathering and uniting are strength and success, but in division and dispersion are weakness and failure.

Some may think that the dispensation in which Jesus appeared was not one of gathering. But it was decidedly so. What did he himself say? "For where two or three are gathered together in my name, there am I in the midst of them." Did he not pray that his disciples might be one with him as he was one with the Father? Did not Jesus lament over Jerusalem? Why did he lament? Because the people would not be gathered in one, but chose disunion, which was rejecting the servants of God, and proved to be the same thing as choosing their own national disintegration and dispersion. Did he not say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord?"

[TO BE CONTINUED.]

SALT LAKE CITY.

To the casual visitor Salt Lake City now presents a picture of business activity which is destined to rapidly increase. Searchers after precious silver and the busy bees seeking the nectar of trade and traffic, fill it with a hurly burly aspect which promises no immediate decrease. Men from all States and climes are already pouring into this commercial heart of Utah, and the rush has but just commenced.

There is not a branch of business, unless it be silver-making, which will not be overdone in Salt Lake in less than ninety days. This is our opinion, and the result will soon verify or impeach it. Regard for truth and for the welfare of those who think trade in Utah is to be so great as not to admit of sharp competition compels this statement. Those who think of locating there in any branch of trade would do

well to remember that Utah and Salt Lake are old and well organized communities. Heavy merchants, both Mormons and Gentiles, are already there with heavy stocks of goods in all branches of merchandise, which they are able to increase at pleasure. The Co-operative and the Walkers are the representative establishments at which goods are sold to-day as cheap as they are in Omaha. Salt Lake is not a White Pine nor a Helena. The principle that regulates labor there will regulate trade. There will be a large home supply for the increased home demand. This view is our own, and proceeds upon the cautious side. Many new merchants and traders will make money in Salt Lake this season, and next season, but, from the case as we have thus presented and hinted at it, will it not occur that many will fail to make money?

Salt Lake City is a seething cauldron of anxious hopes already, and it will soon reach boiling heat. Many bubbles will swell and burst there under the inevitable excitement of the silver mania. If silver could be picked up in the Wasatch ranges as gold was picked up in Australia and California in the glorious days of the "Gulch Diggings," the case would be otherwise, and so it might be if the silver ores of Utah differed in any striking particular from the silver ores of other silver districts. They are not richer in silver than similar ores are in Nevada, so far as percentage is concerned, but they can be reduced and refined at less cost, because, as we understand it, they are softer and more tractable ores. But this difference will offer no very great advantages to the poor man; it will only increase the earnings of legitimate capital in a country where labor is already cheap. This we assert to be a great advantage, but it is not such as will enable poor men to become very rich in Utah, unless they become so by accident, or in

the old-fashioned way. We say these things not so much to discourage as to caution.

One feature of the influx into this hitherto quiet, sober, moral and intelligent Mormon community, carries with it its own comment to the thoughtful. Whisky shops, harlotries, faro banks, and all the attendant forms of vice and iniquity already purvey the way to the changes that are to be wrought up by these silver discoveries. To the lasting honor of the Mormon people and system be it said, that for more than twenty years such machines of moral infamy were totally unknown in Utah. Whatever may be the evils arising in polygamy, and we dare to say that they are not half so great as thousands of deluded people suppose them, great indeed as we hold them to be, it cannot be denied that the Mormons have achieved victories and conquests over the most gigantic evils that curse our race, and which are to-day the chief banes of every civilized State. Already the hydra-headed monsters of infamy are gaining footholds in Salt Lake City. The diamond-gilded gambler, with his alluring cloth of green, is there, and so is the woman of the town. It does not alter the fact that she plies her terrible vocation behind the curtains of honest callings, lest Mormon authority punish the crime. The fact is what we state—the damning fact, so creditable to Mormon morality, that it is only by the surreptitious evasion and overthrow of Mormon authority that these and kindred curses now invade the beautiful City of Salt Lake. What the consequences will be upon the Mormon youth and people depends upon the power of the Mormon Church and system to hold them firm against the wiles of gilded temptation, and right here we detect the chief danger to that people at this critical juncture in their affairs.—*Omaha Herald*.

ALL ABOUT GINX'S BABY.

While the story of "Ginx's Baby" has passed to its sixth English and second American edition, it is inter-

esting to know that Ginx's baby himself has arrived in Chicago; indeed, that he has resided here for several

years; that he was turned over by the community at large to the Recorder; was committed by the Recorder to the Reform School; that he was carried by the Reform School into the Circuit Court, and from the Circuit Court to the Supreme Court of Illinois. This high authority decides that the Reform School has no constitutional power to take care of Ginx's baby. But, in answer to the rather important question, "Who is to take care of him?" the Supreme Court says nothing. In other words, the Supreme Court reaffirms the doctrine of the Declaration of Independence, that Ginx's baby has the inalienable right to go to the devil, and that any attempt to stop him is unconstitutional.

Perhaps some may inquire "Who is Ginx's baby?" We answer, he is the unnecessary baby; the baby who had no moral right to be born, because, when he came, there was nobody ready to receive him; who, when he was nursing, lacked milk; and, when he began to eat, lacked food; and, at all times, lacked clothing; who, when he began to learn, lacked teachers, and, when he looked around for employment, lacked the strength, or skill, or opportunity to work, and, therefore, began a course of vagrancy, vice, and crime.

The English writer who recently gave a name to Ginx's baby assigns him a place as the thirteenth child of a poor, toiling couple, who had been brought to the door of the poor-house in the effort to rear twelve children, so that the birth of the thirteenth bade fair to topple them all over into pauperism. Mr. Ginx, senior, having vowed at the birth of the twelfth that he would certainly drown the thirteenth child, no sooner came home at the end of his day's work, and found the unnecessary baby added to his burdens, than he picked him out of the hands of the midwife and started for Vauxhall bridge to dignify him with the full honors of a London pauper, by throwing him into the Thames. On his way he was first met by the shrieks of his neighbors and their wives at his cruelty. Ginx meets them by the argument that quick drowning is an easier death than slow starvation, that they all know he can

only feed twelve, and that the thirteenth must drown or starve. Then a philosopher and economist demands to know by what right he has brought the baby into the world if he could not feed it. To this Ginx only replies that he is a married man, and that, if philosophers and economists are good for anything, they ought to contrive some means whereby Ginx's baby could be provided for according to the course of human nature, instead of trying to abolish human nature.

As Philosophy proposed only to throw the blame on Ginx, and not to provide for Ginx's baby, Ginx was about to resume his way to Vauxhall bridge, when Religion, in the person of a Sister of Mercy, stepped in and offered to take care of the child. This met Ginx's want exactly, and he gave it up. No sooner did the Sisters begin to train him for a saint, or monk, or priest, than the Protestant Detective Association demanded the custody of him, lest Papacy might undermine the United Kingdom. The P. D. A. applied for a *habeas corpus*, and other writs, employed barristers and solicitors, made a national sensation over the "great Papist fraud and swindle," and, after expending in law as much funds as would have reared three such children, was at last equally disgusted by a decision that the Sisters had the right to keep him, and by the offer of the Roman hierarchy to give him up, owing to premature developments of wickedness. Then an association for the relief of Ginx's baby was formed, which held meetings, employed effective speakers, canvassed the city, the country, and foreign countries in behalf of Ginx's baby, hired rooms, paid secretaries, distributed circulars, and, at the end of one year, collected, if we remember rightly, £1,392 17s. 6d., and expended upon secretaries, printing, stationery, clerk hire, and other means of promoting the cause, just £1,392 17s., leaving an unexpended balance of 6d. for Ginx's baby, against which bills to the amount of several hundred pounds were outstanding. As the result, Ginx's baby, now getting rickety and wan, was next found in a basket at the door of the Radical Reform Club as a suggestive hint that since parental care, philosophy, Papist

and Protestant charities, and associated philanthropy had all failed to feed, clothe, and shelter Ginx's baby, there must be something wrong in the political constitution of the country. The Conservative Club were disposed at first to contest the possession of Ginx's baby, but, on more mature reflection, deemed it wiser merely to debate what should be done with it. Meanwhile Ginx's baby picked up a scanty half-life honestly, and soon began to get the rest by stealing. After making the rounds of the penal institutions, and graduating from several of them, having attained the power of walking and of reasoning, he discovered that he was wholly unnecessary, and so walked off Vauxhall bridge himself, some fifteen years after Mr. Ginx, senior, would have thrown him off had not Religion promised to take care of him.

Christ seems to have referred to Ginx's baby when he said, "The poor you have always with you." So, it is natural that Ginx's baby should turn up in Chicago, and that the same disputes should arise concerning the privilege of getting him into the river here as his English biographer describes as occurring there. Certain sects, as such, are disposed generally to vindicate Ginx's baby's right to go to the devil for want of food, clothing and parental care, provided no effort is made by some other sect to entrap him into a false belief on some obscure question of ecclesiastical flapdoodle. But, if an effort is made to convert Ginx's baby, not from a gutter-snipe into a human being, but from a human being into a sectarian of some kind, there ascends a howl of zealous protestation, and Ginx's baby looms up out of the slums into the daylight, as an object of some interest. Men will take more pains to strengthen a religious organization of which they are members, by getting Ginx's baby into it, than they will to strengthen Ginx's baby by giving it good food and work. The churches do a little. Their fund for the relief of Ginx's baby, in Chicago, is very much like the odd sixpence that remained of the funds of the association for the relief of Ginx's baby in London, after the money, £1,300, had been expended on secre-

taries and stationery. The Sisters of Charity do something. It has been supposed that the Reform School would be just the university in which Ginx's baby could graduate into a decent member of society. For a time it certainly operated smoothly as an open-and-shut valve through which our community could discharge themselves of all responsibility of and concerning Ginx's baby. Was Ginx's baby found gutter-sniping? The policeman takes him to the Recorder. The Recorder sends him to the Reform School, there to be detained, till he jumped over the fence, became of age, or reformed. So the valve opens and shuts, and Ginx's baby, it was thought, was disposed of. Did Ginx's baby find in that school all a mother's doting tenderness, or quite a father's fond forbearance? Very likely not. Was his gruel, like that of *Oliver Twist*, thickened with birch, and sweetened with the cane itself oftener than with its saccharine juices? We do not know. This might well have formed the subject of constant watchfulness on the part of all those whom the Reforms School contracted to relieve from the trouble of thinking of Ginx's baby. But our infantile hero has found his dangerous relief in a different quarter. *Magna Charta* steps in, in the person of the Supreme Court of Illinois, and hold that Ginx's baby has committed no crime; that, therefore, he cannot be imprisoned; that his detention at the Reform School is an imprisonment, and, therefore, that it violates *Magna Charta*. In other words, the sacred rights of the American citizen to life, liberty, and the pursuit of happiness, include the right of Ginx's baby to go to the devil by the most eligible route, viz., by being left to take care of himself before he is able or has learned how to do so. If the Supreme Court were asked, "What are we to do with Ginx's baby?" they would, of course, wash their hands of the responsibility. Ginx's baby has the inalienable right to be a gutter-snipe. The law has nothing further to do with him, save to sentence him to death when he develops from the gutter-snipe into the cut-throat. Then, as the law sentences Ginx's baby to be hanged by the neck till he is dead, it will kindly add,

"and may the Lord have mercy on your soul." Thus much, in the kindness of our Christian hearts, do we,

in this Christian land, do in this year of Christ for Ginx's baby.—*Chicago Tribune.*

A WINTER TRIP OVER THE PLAINS.

Salt Lake City, Feb. 22.

The sun had risen and the rich golden light of a new morning was streaming down the vast and craggy sides of the Wasatch mountains, making the snow that lay upon them look like molten gold just poured from the clouds. Supreme solitude and silence held this valley, and no human habitation was anywhere herein.

It was the 24th day of July, A.D. 1847, when President Brigham Young led his pioneers down Emigration Cañon and said—"Here we shall abide and the city be builded up." Nothing less than a religious zeal which has no parallel in our day could have prompted that prediction, and nothing less than a strong and courageous mind could ever have caused its verification.

Twenty-four years ago, where I am now writing the sage brush and the tuft grass of the plains flourished undisturbed, and the primeval gloom of the wilderness held undisputed sway. But to-day Salt Lake City contains 20,000 people—happy, contented, industrious, sober, and religious people. Their labors and privations have been gigantic and full of fortitude and faith. Call them what you will, they have shown more faith by their works than any other religious denomination in America. And it is only doing simple justice to acknowledge this truth, and to state fairly and squarely the facts about this peculiar and zealous people. After some days sojourning here, and much candid and patient investigation, I am led irresistibly to the following reflections—

Brigham Young is their leader. He is the head of the Church. He is now seventy years of age. His personal appearance is far different from the stereotyped descriptions which have for many years been going the rounds of the newspapers. Brigham Young is of fine physical structure, rather lymphatic in temperament, small boned, and yet staunchly and com-

pactly built. He stands straightly, about five feet ten inches, shows no sign of age in his walk, and weighs about two hundred pounds. His head is large, well-shaped, well-balanced, and covered with a luxuriant suit of auburn hair, among which, here and there, a silvery few may be seen. His forehead is ample and high. His eyes are blue, not large, but sharp, searching, and capable of varied and great expression. His nose is aquiline, quite prominent, but symmetrical, and, with his well-formed mouth, which shuts firmly and tightly together, gives indication of great mental energy and indomitable pluck. And altogether, the face of Brigham Young indicates a man of iron inflexibility, much forecast, extraordinary ability, and a vast fund of good humor.

When I first met President Young he was surrounded by a portion of his cabinet, or high council. Among them I noticed men of marked ability.

The taxes imposed by the Territorial revenue laws in Utah are only one-half of one per cent. on low valuation, and so the Mormons exhibit finer public buildings, greater internal improvements, built from and within themselves, than any other community west of the Missouri river. And this further demonstrates the superiority of the Mormon leaders over the radical leaders, because it shows them better and honest financiers. The general morals of Salt Lake City are very far exalted above those of the city of Washington. It would be a very evangelizing affair to send Congressmen, who are useless in the national councils, if it did not leave those bodies without a quorum, out to Salt Lake City, and have their individual habits reconstructed on a thoroughly Mormon basis.

With some exceptions the officers of Utah Territory, sent out by the present administration, are a set of political scabs. They are men past the

prime of life; men who have failed where they are well known, and who, like old horses with incurable diseases, have been turned out into the mountains of Utah to either recruit or die, with chances in favor of the latter result.

Each one of the officers, considering himself a missionary, or an evangelist, takes great delight in piously proclaiming the immorality of the Mormons. But they are, in most cases, sad examples of the utter security of people who live in glass domiciles and sling stones at their neighbors. And so I conclude that the Mormons are a much better people, taken as a community, than many of those who grow hoarse in their denunciation.

Mormons and mines are the principal topics of discussion here, and I cannot close without a word upon the latter subject. The silver mines of Utah are different in character from any which have ever been discovered elsewhere. Many of them are very rich, and many are very poor. None of them offer any inducement to adventurers who bring no capital but muscle. All of them require capital for their successful development. Labor is plenty and cheap, as skilled Mormon miners from Wales, England,

Sweden, Norway, and other sections of the globe are ready and willing to work. There are 100,000 Mormons in Utah, and they can supply the labor for all the mines that are now in process of development or that will be worked for many years to come.

The Emma mine is the only one which is now paying largely. The ore from this mine nets about \$150 to the ton after transportation to Swansea, in Wales, for its reduction and refinement. There are, perhaps, a few others which are paying tolerably well. The mountains and gorges and cañons are now full of snow, and miners cannot prospect at all, nor will they be able to prospect before the 1st of June. That there are vast stores of precious metals hid in the rocky vaults of these mountains I have every reason to firmly believe, but my faith that it will require enormous capital to unlock these vaults and pour their treasures into the channels of commerce is equally strong and well-grounded. Men who can bring here \$5000, \$10,000, or \$20,000 each, and by association erect mills for quartz crushing and smelting works, can make large gains, enormous profits, and the investment will be a safe one.—*M. in Chicago Times.*

BAD PROSPECTS FOR PEACE.

Peace has been concluded between Germany and France, but what are the prospects as to the peace of Europe? Very bad, to judge from certain signs. Russia is raising her army to 1,800,000 men; England is increasing her army and navy; Austria is taking similar steps; in Italy, General Menabrea declares, in his report on the military reforms about to be introduced, that Europe is approaching a time of great danger; and even little Montenegro is doubling its military forces. These are all serious symptoms, which at least betray a great want of confidence on the part of the governments in the maintenance of peace. Austria and England distrust Russia, and they have indeed very good reasons for doing so. Italy distrusts France, and has in truth cause to do so, for now there stands at the head of the French Government the

same Thiers who once said openly in the Corps Legislatif, "The Savoy wolves will not stay long in the city of the Medici!" And lo! the Savoy wolves are now settled in Rome. But the same Thiers also declared in the same place, in April, 1865, "The stability and prosperity of nations require a moral foundation; this is to be found in religion and philosophy, which therefore demand the respect and support of France, wherever they exist. One of the sources of morality is the Catholic religion, and for that reason we must respect the Head of that faith and his territory." These memories are sufficient of themselves to show that the Italians cannot feel very comfortable on seeing the man who promulgated such views entrusted with the conduct of the policy of France.—*Allgemeine Zeitung.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 4, 1871.

PERVERSY PERSONIFIED.

JUDGE McKean evidently is anxious to block all kinds of business and progress, so far as he can, in Utah. He must be of a nature similar to that notorious, ill-favored, snarling cur in the manger, who would neither eat the hay himself nor let the ox eat it. The Judge, in the plenitude of his legal wisdom, has refused to naturalize anybody whose practice and belief upon the subject of marriage do not coincide with his own low and bigoted views. He has ruled that the Territorial officers shall have as little judicial authority as he can possibly tie them down to, and now it appears he has determined to adopt the "masterly inactivity" dodge in Territorial judicial business, for the sole reason ostensibly that the Territorial treasurer will not illegally let the Judge's minions put their hands into the Territorial treasury to pay packed juries and other appendages of McKean's illegal court. Thus, it will be seen that, for all directly useful purposes, except to draw his salary, the Judge has proved himself far more superfluous than the fifth wheel to a coach. Since he entered the Territory, he has done little else than create disorder and disturbance, and now, so far as he can, he opens the floodgates to crime, and puts a premium upon it by virtually declaring immunity to criminals, as will be seen by the following from the *New York Times*—

Salt Lake City, Utah, March 14.—Owing to the refusal on the part of the Territorial treasurer to pay jury fees, consequent on the late decision of the Supreme Court declaring the District Courts United States and not Territorial tribunals, Chief Justice McKean yesterday discharged the Grand and Petit Jurors in attendance on the Third District Court *sine die*, attacking at the same time the course of the treasurer and the Mormon authorities in general. This action of Judge McKean's was wholly unlooked for, and has created perfect consternation among the Bar litigants and, in fact, all parties, completely putting a stop as it does to all business, civil and criminal, requiring the aid of juries.

The Territorial treasurer refuses to pay Judge McKean's jury fees because no legal application has been made for such pay, the Judge having ruled out of court the only officer whom the Territorial laws empower to apply for such pay. This action of discharging the juries by Judge McKean might have been wholly unlooked for by greedy pettifoggers and others, but it is presumable that it was not much of a surprise to the people generally of Utah, for the reason that we believe it is not the first time that venomous Federal Judges have turned adrift juries and unwhipt criminals also, and for the further reason that the citizens of that Territory have been long accustomed to unjust, arrogant, usurpative, and tyrannical conduct on the part of Federal officials, for straightforward, upright, and honorable conduct on their part has

become so rare that when it is manifested it is rather a cause for astonishment than is conduct of the opposite description. There never was in Utah a full set of Federal officials who did not, some or most of them, do more harm than good, make and foment more trouble than they allayed, and seek in divers ways to nullify the laws, and annoy, oppress, and distress the people of the Territory. The friends of such officers always were of the intriguing and disorderly classes, law-breakers and law-defyers. President Grant is very unfortunate in his choice of officers for Utah, and, which is worse, if he happens to make a tolerably prudent choice, his evil genius seems to lead or permit him to speedily remove such an appointee.

It is rather cheeky for a Judge to abuse the Territorial officials for observing their own laws, and refusing to pay his creatures for abuse and insult and overriding the laws. With regard to Congress, that body controls the Federal revenue, but it can hardly be expected to put its hand into the Territorial treasury and disburse thence as it pleases, or dictate the disbursement of the Territorial revenue.

If the Judge has brought himself down to such profound meanness that he will neither do his own duty nor let others do theirs, perhaps he would do better to go home, where his peculiar perverseness might be better appreciated than it is in Utah, leaving his judicial position to be filled by somebody who will do his duty and let things outside of it alone, and who has a little more sense than to make himself wretched, tie himself up in an unravellable snarl, and set everybody by the ears.

J. J.

RATHER SQUALLY.—Things political look rather squally in the United States. The Republican party is getting seriously divided. President Grant and his supporters turned Senator Sumner out of the chair of the senatorial committee on foreign relations, because Sumner opposed the San Domingo job, and was opposed also to the renomination of Grant. More than one American newspaper speak of Mr. Sumner in terms like the following—"He stands to-day before the country, amid a crowd of meaner men, as the one conspicuous, unchallenged type of thorough honesty. Of all the hard-cheeked lobbyists at Washington there is not one who would dare approach the old Senator from Massachusetts with the hint of a bribe." We have never seen anything of the kind written of President Grant. But we have many times seen the charge preferred against him that the way into his favor is by being a relative to him, or by presenting him with a horse or something else which he fancies. He seems rather unfortunate in his quarrels with public men—with General Hancock, a meritorious officer, and with Mr. Cox, acknowledged also one of the honest officials. It does not look well for President Grant to make determined enemies of the honest sort of public men. It is hardly a matter of surprise that a President who manifests such a marked faculty for getting into fierce quarrels with honest men, should be very bitterly opposed to Mormonism. The Democrats say that General Grant is the only Republican candidate for the next presidential election who has any chance, and that his chance is a poor one, while the Republicans, many of them, think that he has no chance at all, that he positively won't do.

In his recent "arraignment" of President Grant in the Senate, Mr. Sumner demanded Congressional investigation of President Grant's official conduct, citing official documents to prove violation of international law by him in the

San Domingo business, stating that he had usurped unlawful prerogatives, and had made an unwarranted and unprecedented personal appeal to the Senators and abused the appointing power to secure the consummation of his San Domingo scheme. Senator Sumner's speech created a marked impression. The American press generally have commented favorably upon it, and the majority of the Republican and all the Democratic journals condemn the President's course towards Mr. Sumner and the San Domingo scheme.

The Democrats are also jubilant and the Republicans are startled over the fact that New Hampshire has just gone decidedly Democratic, for the first time since 1854, owing to "Republican apathy, born of over confidence and Republican disaffection," and says the *New York Times*, "it points out the road on which we are travelling." J. J.

A GOOD RESOLUTION.—The *Springfield Republican* of March 17 says—

There has been offered in the House of Representatives at Washington a resolution declaring that unsuccessful contestants for seats shall not be paid hereafter; and whatever else is done or left undone at this session, this resolution ought to pass. It cost the country \$113,000 during the last Congress to pay unsuccessful contestants for seats, and the gentlemen who propose to amuse themselves by trying to get seats in the present Congress, ought to be told at once, and emphatically, that the attempt must be made at their own expense, unless they are successful, when, of course, they would be given the pay due the sitting member.

Yes, that resolution should be passed. Then such crazy office grubbers as McGrorty and Maxwell would know that they had the privilege of paying their own bills when they undertook to play their little game of contesting.

VIRTUOUS NEW YORK.—Judge Bedford is after the "bad lawyers" of New York, and some of them have "skedaddled" from that city, lest they be indicted and tried for swindling. The *Journal of Commerce* says, "There was a strong public necessity for correcting these abuses." Upon the occasion of the recent sentencing of one Brady, a New York notorious "cracksman," to five years in the State prison, for burglary, the *Springfield Republican* says—

There is nothing particularly noteworthy in that, but there is in the fact that Judge Bedford took occasion to say, in pronouncing sentence, "It is a burning shame that the social corruptions of our city are such that men of this stamp have friends who dare to approach a judge and district attorney with bribes for their release. It is time that active measures were taken to stop this; and to show what favor they may expect from me, I now sentence you to five years' imprisonment, which is all the law will allow." It is pleasant to know that New York has one honest judge; but it must be an eternal source of regret to Brady and his friends that there was not some way his case could be brought before Judge Barnard.

"One honest judge" is certainly something to boast of. Ten honest men would have saved Sodom.

MINUTES OF A MEETING

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, BRADSHAW STREET,
NORTHAMPTON, MARCH 26, 1871.

2.30. p.m.

Elders from Utah present—Thomas
Woolley, President of Bedfordshire

Conference, R. F. Nealen, President
of London Conference; Lot Smith,
President of Birmingham Conference.

President Woolley congratulated the Saints upon the privilege of meeting together with the Elders from Zion in peace, and exhorted the Saints to be faithful and diligent in all their duties in life.

The authorities of the Church in Zion, in the European Mission, and in the Bedfordshire Conference were presented and sustained without a dissenting vote. The financial and statistical reports of the Conference for the half year ending Dec. 31, 1870, were read.

Elder Neslen said it was 16 years since he labored in Northampton. He exhorted the Saints to be careful to live so as to enjoy the blessings of the Gospel. It was necessary that they gather together and strive to live under the influences of the Holy Spirit.

Elder Smith exhorted the Saints to live faithful to the covenants they had made with their God, bore testimony to the divinity of Joseph Smith's mission and to the work of the Lord in these days upon the earth.

President Woolley made a few remarks.

6 p.m.

President Woolley addressed the Saints for a short time upon their duties as Saints of the Most High. He

said they should endeavor to do all in their power for their own emancipation, that we might all meet in Zion.

Elder Neslen spoke upon the necessity of the Saints training their children to love the ways of the Lord, said it was important for the Saints to live righteously before the Lord, so that they might delight to meet him when he should come, showed the wretched condition of the disobedient and ungodly when the judgments of the Lord should be poured out upon them, and exhorted the Saints to flee out of Babylon, that they might escape the judgments which were about to be poured out upon the nations.

Elder Smith bore a strong testimony to the restoration of the Gospel, and the authority of Joseph Smith and Brigham Young. He saw the time coming when the latter-day judgments would be poured out upon the inhabitants of the earth, besought the Saints to take warning and escape the calamities which awaited the disobedient, and exhorted them to be diligent in their endeavors to accomplish their own emancipation.

The meetings were opened and closed with singing and prayer, and a very excellent time was enjoyed.

THOMAS WOOLLEY.

CORRESPONDENCE.

AMERICA.

Salt Lake City, March 4, 1871.
Elder Stephen Taylor.

Dear Brother—Your note of Feb. 10th has been received and perused with much interest. I am ever pleased to hear from the Elders who are abroad amongst the nations, preaching the Gospel, especially when their communications breathe the spirit of their holy religion and of devotion to the cause of God. Our prayers are continually for yourself and the other Elders on missions, preaching the word of salvation, that you all may be sustained, blessed and prospered in your labors by our heavenly Father, and return again in safety to your friends and home in Zion.

All is peace with us here, the Lord is multiplying our blessings exceedingly. We rejoice continually in the mercies of heaven, and acknowledge the hand of our Creator in all things. The world loves its own, and the hatred of Satan and his emissaries is unabated towards the Priesthood and the Saints. Yet we have here in our midst, men who were once of us, who see no necessity for the Latter-day Saints having the ill will of the world, and as they have denied the faith, forsaken the Church, turned traitors to the truth and to their brethren, have gone over to the world, and hold in fellowship its ways, its aims, and its darkness. But their folly is daily becoming more manifest, even in the

eyes of the unbeliever, and the little strength they once thought they possessed is diminishing daily. It would appear that such men fancy they know more than the Redeemer, who said, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

My health during my stay at St. George was very good, with the exception of the rheumatism, with which I have been troubled, more or less, every winter for several years. This has now left me, though my feet still remain a little tender, otherwise I am in good health. The health of the brethren associated with me is also good. Brother Geo. A. Smith has been troubled with a severe cold since his return to Salt Lake City, but he is now much better. The rate of mortality is low in the city, yet there is considerable sickness of a rather distressing but not as a rule of a dangerous character, manifesting itself in affections of the lungs and throat and severe colds.

There will no doubt be a large influx of strangers in our peaceful valleys this season, gathered hither by the thirst for gold, so wide-spread and absorbing at the present time. Many will seek fortunes by mining, others by preying on the miner or supplying his wants, others to speculate on the supposed gullibility of the Saints. Already agents of all kinds of companies, lawyers, pettifoggers, vendors of patented articles, are trying to establish themselves and get our money, but we are warning the people to let them alone, and we believe they will be wise enough to do so.

With continued prayers for your welfare and for all the Israel of God, I remain, as ever, your brother,

BRIGHAM YOUNG.

Salt Lake City, Jan. 24, 1871.

Elder Stephen Taylor.

Dear Brother—Here everything is peaceable, trade is good, and strangers are already commencing to flock in, lured hither by the tales of fabulous wealth so freely circulated throughout the country at the present time by interested parties. There will doubt-

less be a large influx of prospectors, miners and their followers this coming summer, and some profess to believe that so many will locate here as to completely outroot the old citizens, and thus obtain possession of the reins of municipal government. No doubt "the wish is father of the thought," and many hope to see an era inaugurated in our peaceful cities which will vie with the cities of the rest of the Union in the inseparable adjuncts to modern civilization; and I presume every trick and scheme that the fertile minds of the "ring" can conceive and execute will be put into operation to bring about a Gentile reign in Utah. But we are full of confidence in the result, which we leave with the Lord. Our faith is strengthened by observing the infinitesimal results of all the lying misrepresentations, wire-working, &c., that have been so assiduously carried on the last few months. It would be hard to tell, indeed, what our enemies have accomplished, with the exception of putting a few of the Saints to considerable annoyance and expense by their vexatious suits. On the other hand our doctrines have been brought conspicuously before a large portion of the American people, who would never have taken any interest in us or our religion, had it not been for the hue and cry raised against us. However, thinking minds have been led to inquire about this "peculiar people," and a feeling is arising in the minds of many that it is to serve a political end, and not to avenge the cause of outraged virtue, that so much is said by our detractors.

My health, that of my family and of yours, and of the people generally, is good, and the Saints who are living their religion realize that all is well, though in many things we have to live by faith and not by sight.

My love to yourself, and to the Elders and Saints amongst whom you labor, and with constant prayers for your well-being, I remain, your friend and brother,

DANIEL H. WELLS.

ENGLAND.

London, March 26, 1871.

Elder J. Jaques.

Dear Brother—Some twelve months

ago I was of opinion that the work of God in this country was at the foot of a dead wall, that barred all further advance. The people seemed so utterly callous and indifferent, that preaching or bearing testimony to them was like singing psalms to a dead horse. But my opinion has of late been much modified. I do not say that there is any general excitement in regard to the Gospel, but I have had more earnest inquiry and a greater number of earnest seekers after "Mormonism" the last few months than I had previously for many years. I have met several by special appointment, both at their own houses and at mine, and in every instance a desire has been expressed for further information and other meetings. I need not tell you that this has given me great satisfaction, and roused dormant hopes of seeing many yet lay hold of life and salvation in this part of the vineyard.

President Nealen is unceasing in his efforts to advance the work, but his health is not so good as could be wished. His body is weak, but his spirit is strong. Brother Bird is also busy all the time, and I think his health is pretty good. The majority of the Saints in my Branch are feeling well, quite a number expecting to emigrate this season, and with substantial grounds for their expectations.

Please give my kind regards to brother Carlson, and believe me to remain, with much respect, your brother in the Gospel,

G. C. FERGUSON.

Nottingham, March 27, 1871.

Elder J. Jaques.

Dear Brother—On the 12th inst., brother Noble and myself left "61" for Grantham, where we held two meetings, and where there is a small Branch, though there was a large one some years ago. The few Saints there are apparently striving to do well. We stayed there three days, taking breakfast at one place, dinner at another, and supper at another.

On the fourth morning we left, and that afternoon found us in a little place called Ryhall, with a population of about 1300. There we found ten Saints who take nine *Starks* and six *Journals*, and are what I call good,

faithful Saints. We stayed there two days, and held meeting one evening. A few strangers came in to hear us. Many like to hear any one speak of Mormonism, though they cannot see the importance of applying the teachings to themselves.

Our next march, of about 25 miles, brought us to what is called the Gosberton Clough, where we found but few Saints. At one time many of the people in that region belonged to the Church, but some have emigrated and others have fallen away for various causes, some of them were too rich, they could not part with their nice farms, etc. The Saints now in that place appear zealous in the good work. We held three meetings, and had a faithful attendance of the Saints, many strangers also came to listen. After spending a good time with the Saints there for four days, we left them feeling much better than when we went.

The next place we halted at was Gosberton Town, where we stayed all night with a brother Hinkley. After dinner we passed along a mile and a half and took our supper with a brother Vieltle, President of the Gosberton Branch, a man of 58 summers, who has been in the Church above twenty years and ever has been known among the faithful. During this twenty years he has never ceased to lift his warning voice to those that he had the opportunity of warning, and has walked from five to twenty-five miles almost every Sunday to do so, after working hard and faithfully through the week to support his family, which is not a small one. After this brother had finished his day's work, in company with him and his wife we walked five miles to a little town called Wigtoft, and held a good meeting in the house of a brother Benington, many of the Saints having walked farther than we had in order to meet with the servants of God. We stayed there for the night.

The next day we travelled on about four miles and stayed over night in Swineshead, quite an ancient place, where there are four Saints. One faithful sister there has been in the Church twenty odd years. She is very old and quite helpless, but full

of faith in the Gospel, and she wants to go to Zion. She has been much abused because she is a Mormon, but she says she will die a Saint.

The next place we halted at was Sleaford, where we found six Saints, all glad to see us. There I left brother Noble to preach to them on Sunday, and I went to Grantham, where I found a letter giving me notice of the death of brother Anthony Wilson, of Eastwood. So instead of stopping at Grantham for Sunday, as was appointed, I went to Nottingham.

On Sunday, 26th inst., in company with many of the Saints of Nottingham, I went to Eastwood, to attend the funeral services of brother Wilson, a notice of whose death I send you. He left a young wife and two children, also numerous friends, to mourn his loss. He was a faithful Saint, an affectionate husband, and a kind and indulgent father, and was loved and respected by the Saints and by his acquaintances out of the Church. Many hundreds were present to pay their last tribute of respect to the departed.

My health is good. All is well with me at home and here. I am in receipt of much good, cheering news from all parts at home.

I will now close, ever praying the Lord to bless you. Afford me a kind remembrance to all with you, and to brothers Eldredge and Farr, also sister E., when you write.

Yours faithfully in the Gospel,
GEO. H. PETERSON.

Jarrow-on-Tyne, March 29, 1871.
President Horace S. Eldredge.

Dear Brother—I am happy to inform you that all is going on about right in this part of the Lord's vineyard. Brother Hart and myself are doing all we can to keep the sheep within the fold and to impart to them such food as will cause them to thrive. We are adding quite a number to our ranks. On the 26th inst. we baptized 12, and on the following evening we added two more. As my time nears for my return to Zion, I wish to lose none, but to finish well the work I have begun. To me these are the

brightest days of my life, and the more I learn the more I love my religion and the better I hope to live it. I find quite a spirit of inquiry among the people, and many new doors are opening for preaching the Gospel. I believe I can say that brother Hart and myself are one, and our labors are labors of love. I trust that all are well at 42, as we are at present. Although the small-pox is on all sides of us, through the mercy of a kind Parent we have been protected from its grasp.

With kind regards to yourself, sister Eldredge, and brothers Jaques and Carlson, in which brother Hart joins, I remain as ever your most obedient servant in the Lord,

GEO. LAKE.

WALES.

Swansea, March 25, 1871.

Elder J. Jaques.

Dear Brother—Since my last letter to you, two persons have been added by baptism. Several others are very attentive to our meetings, and in the main believe the principles, yet they do not have the moral courage to come out and obey, for some of them have to buy a piece of ground, others have some cattle, &c., to buy, and others have wives and husbands to marry, and of course they "cannot come." Still they do well in coming to listen to us, whereas the great mass treat us with perfect contempt, so much so that they will not listen. But we must not feel discouraged, for the work is the Lord's, and he will perform it in his own time, and in his own way. It seems by all past history, that this was the way that all his servants, in every age, were treated. Noah labored 120 years with the people of his day, and received for his reward only eight souls, and they were members of his own family. So for one, I feel to take fresh courage, and try to do well my part, leaving the result in the hand of the Lord.

My love to brother Carlson and all at 42. I remain your brother in the Gospel,

JOSEPH PARRY.

Our readers will regret to learn that Bishop Alfred Cordon died of inflammation of the lungs at Willard City, U.T., March 13, after an illness of one week.

SCRAPS OF NEWS.

THE OLD WORLD.—Professor Huxley thinks that if the Bible were to be written in our day, the word "anonyms" would be used instead of "harlots," the former having a more respectable sound. —The "Daily News" says "the most unreasonable Legislative Assembly in Europe," the British House of Lords, has for a sixth time rejected the Deceased Wife's Sister Marriage Bill. That poor sister is to be pitied, but the blame is all thrown on the Bishops. —England pays 580 generals to do the work of sixty. That's economy. —France has the luxuries of two governments and a civil war. —The University boat race on the Thames from Putney to Mortlake, four miles, April 1, was won by Cambridge, the second time consecutively, after nine consecutive defeats, by three quarters of a length, in 23 minutes and 84 seconds. The shortest time made on that course was 20 minutes and 20 seconds by Oxford in 1869. —Oxford won the annual billiard match at the St. James Hall, London, the same day, the game being 500, Cambridge marking 473. —The Queen of Sweden died March 30. —The demoralization of the working classes in Paris is said to be frightful, "requisitions" are the order, and Paris is being "deserted." —"Universal instruction in arms" is to be considered in Parliament. —Poverty and distress prevail among all classes at St. Helena, owing to decay of trade through the opening of the Suez canal, the establishment of docks at Cape Town, and the diminution of naval and military forces. —Unemployed working men are anxious for the Government to promote some scheme of emigration. —Liverpool spring assizes calendar was light, Leeds heavy, and Mr. Justice Mellor said that the Chester calendar was frightful in the nature of the offences it contained, the crimes attributed to drunkenness were increasing. —Liverpool police court had 216 drunk and disorderly cases March 27. —Bismark doubtless looks on and chuckles while the French expend their belligerent energies upon themselves. —The New York "Times" says, "Other nations have passed through severe trials, but the succession of calamities which have overtaken unhappy France is almost without parallel in modern times."

THE NEW WORLD.—Ben Holladay has made arrangements for forwarding 50,000 German emigrants to Oregon, to settle on the lands of the Oregon and California Railroad. A new line of steamers is to be put on between Bremen and Aspinwall, connecting with a new line between Panama, San Francisco, and Portland. Fare from Bremen to Portland, \$70. —The new Governor of West Virginia proposes to be non-partisan, regarding and respecting the views, wishes, and prejudices, to some extent, of all. —The New York "Herald" says, "The Arkansas Legislature has done nothing since its meeting but impeach first one and then another officer of State. They now talk of passing a bill to pay their own salaries and then going home." —Emigration by colonies is getting popular in the United States. Two go to Colorado, one to Oregon, two to Kansas, one to Texas, and one to Arkansas. —The New York police arrested 1506 persons during the week ending March 11. Twenty-three fires occurred in that city the same week. —It is said that Swedish emigrants die out under the hot sun of southwestern Georgia. —The New York "Times" says that some people "think that the whole duty of man in the present year of grace is to keep up a constant nagging at General Grant." —Gov. Butler, and "Honest" John Gillespie, State Auditor, of Nebraska, have been impeached. —The New York "Times" says, "The plan of handing great cities over to the hands of cliques, and practically abolishing government by the people, has extended to Philadelphia." —Violent shocks of earthquake in the Sandwich Islands, Feb. 19. —A correspondent of an American paper says, "Hard drinking is the rule in New Orleans. In church one Sunday morning, a bank president near me whispered, 'Let's slip out to Hawkins's and take a drink.'" —The Springfield "Republican" says, "There seem to be organized bands of marauders all through the South, with which the local authorities find it impossible to contend." —Mrs. Sarah C., widow of Ex-Governor James Duane Doty, died Feb. 20, at Oshkosh, Wisconsin, aged 71 years. She was "the oldest of old settlers" in that region, and a noble woman, says a local paper. —A "reign of terror" is talked of in southern Kansas. —The New York "Times" says if the Republican party were to go down, and Hoffman get into the White House, "a state of things would arise to which the annals of Rome in its later days would afford no parallel." —Infantry have recently been transferred from the Platte to Kentucky, to maintain order. —A Pioche (Nevada) paper talks of a vigilance committee. —Boston papers have to justify as well as explain the arrest of defaulting bank officers.